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CONTINUATION OF THE NATIVE HAWAIIAN NATION

ALOHA AINA E NA KAMAAINA

"Take care of these lands.... Exercise a tender care over the people"

Sacred Queen, Keopuolani, September 15, 1823

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VIDEO SCRIPT OF THE
NATIVE HAWAIIAN LAND TRUST TASK FORCE
ON THE
CONTINUATION OF THE NATIVE HAWAIIAN NATION

AUDIO VIDEO

AUDIO

Darkness....

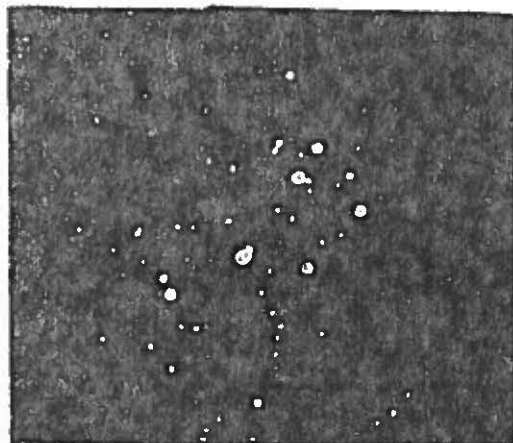
Couch shell blows

The English translation of
the Kumulipo is shown on the
screen line by line as chanted.

After 2 seconds, the volume fades,
but remains as background—a male
begins recitation of the first 12
lines of the kumulipo.

At the time that turned the heat of the earth,	O ke au i kahuli wela ka honua
At the time when the heavens turned and changed,	O ke au i kahuli lole ka lani
At the time when the light of the sun was subdued	O ko au i kukaiaka ka la
To cause light to break forth,	E hoomalamalama i ka malama
At the time of the night of Makalii (winter).....	O ke au o Makalii ka po
Then began the slime which established the earth,	O ka Walewale hookumu honua ia
.....	O ke kumu o ka lipo i lipo ai
The source of deepest darkness.	O ke kumu o ka Po i po ai
Of the depth of darkness, of the depth of darkness,	O ka Lipolipo, o ka lipolipo
Of the darkness of the sun, in the depth of night,	O ka lipo o ka La, o ka lipo o ka Po
It is night,	Po wale ho—i
So was night born,	Hanau ka po

Fade in the Pleiades
constellation.



Night volcanic eruption fades in;

Pele dancers is silhouetted against lava fountain, then lava falls; then flow into the ocean;

Hula dancers are then shown on the beach; black sand beach with Puna hala and coconut trees;

Seal of the Native Hawaiian Land Trust Task Force is then faded in; then faded out

Title of the video is faded in then faded out

Production credit is faded in then faded out

Sounds of eruption fades in.

Drums take over, faded in as lava eruption sounds faded, but not out, hula dancers are faded in.

Ocean waves on shore faded in as background

Satellite photo of the Big Island is shown and zeroed in on the Kona coast....



After the time of Po when everything was to be, the Native Hawaiian people developed a civilization to maintain their land in sacred trust and to provide their people with tender care and protection in a reciprocal trust between the Gods, the Alii and the common people.

The civilization was part of the Polynesian civilization, one of the few developed by mankind in its history.

The cornerstone of the civilization was the puuhonua or refuge, the greatest of these was the Puuhonua o Honaunau on the Kona coast of the island of Hawaii.

At the puuhonua, all who sought refuge was admitted and received sanctuary, whether they had broken the law or were fleeing war. War refugees stayed until the war was over. Law breakers stayed a few hours or overnight.

Eventually, all were cleansed and free to return home in peace and safety under the protection of the puuhonua.

The Puuhonua was protected by its 20 high chiefs consecrated as gods who resided in Hale o Keawe, the Royal Mausoleum.

NARRATOR # 2

The civilization was supported by the wetland taro culture with its intricate network of irrigation channels from the mountain to the sea and specialized renewable products obtainable from different parts of the land.

In the cool, wet uplands were obtained products of the forest for food, cordage, crafts, canoes and housing.

In the lowlands were situated the wetland taro patches in which taro corms were raised to manufacture poi, the staple food of the Native Hawaiian people. One of the largest taro fields in the Kingdom of Hawaii was situated at Waikiki.

Oceanside of the taro patches were the fishponds of Kalia in which fishes were cultivated.

On the reefs, women caught fish and crabs during the day, and at night men lit their torches to spear fishes.

In deeper water, fishermen took their canoes to their cultivated fishing spots.

The ocean surfs at Waikiki also provided the best surfing in all Hawaii for the pleasure of the chiefs.

This civilization was regulated by a solar-lunar calendar based on the annual rise of Makalii or the Pleiades in the eastern sky. The calendar was maintained by the astronomer-priests at the temples.

The year ended with the Makahiki festival in the fall of each year, and also centered in the temples.

NARRATOR # 1

This was the Hawaii the British Exploratory squadron found when it came upon the Hawaiian Islands while in search of the Northwest Passage in 1778.

On the day the first British landing party went ashore in Hawaii on the island of Kauai, the officer in command shot and killed a chief with his rifle and thereby demonstrated to Native Hawaiians the fatal effect of guns.

A favorable expedition report published in 1784 created great interest in Hawaii for exploitation by foreigners:

Among the first were traders seeking sandalwood, missionaries seeking converts and land, sugar interests seeking large tracts of land and cheap labor, and whalers seeking oil.

The foreigners introduced the concept of private ownership of land and property, concepts which were alien to the Native Hawaiian people.

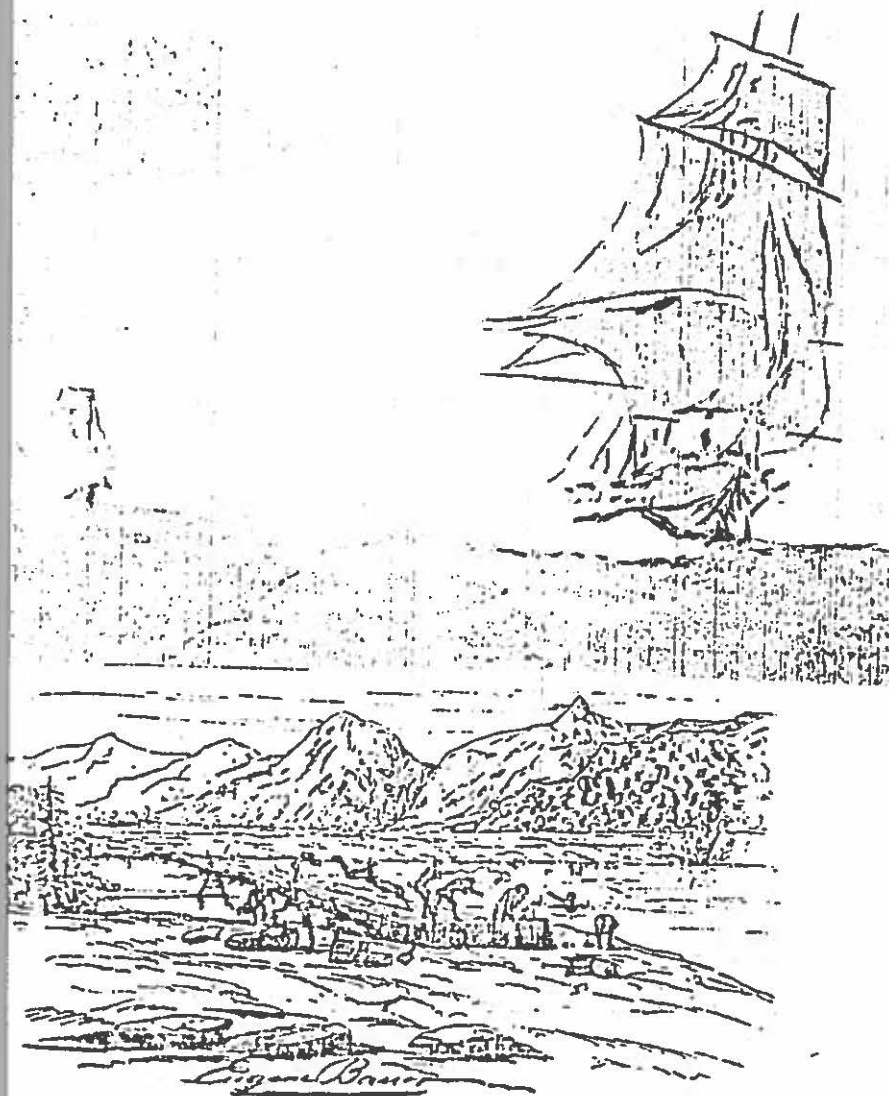
At about 1809, the political capitol of the Kingdom of Hawaii was moved from Waikiki to Honolulu Harbor at Kou, the site of the best all weather protected anchorage in the Kingdom. This move to Kou oriented the Kingdom of Hawaii to world trade and commerce. From that day on Honolulu became the port of entry into the Kingdom.

A unique feature in Kou was the pier fronting the "palace" of Kamehameha the Great. Foreign ships had to lay beside the pier and pay the customary wharfage and entry fee.

Just a thousand feet to the east of Kamehameha's palace was the Niihau naval shipyard. The first naval shipyard of the Kingdom of Hawaii was established at Kawaihae on the island of Hawaii in 1794, four years before the United States of America built its first naval shipyard.

The Kingdom of Hawaii was then one of the major military powers in the Pacific Ocean area with its own army and navy.

In the context of this military capability 80 Native Hawaiians enlisted in the services of the United Provinces of Rio Dela Plata on board the frigate Argentina and the corvette Santa Rosa, and sailed for California and the eastern Pacific Ocean to harrass Spanish shipping on October 25, 1818 to assist in the United Provinces' war of independence from Spain. United Provinces was later renamed Argentina.



Universal education, outdoor classroom scene.

Just a few years earlier, other Hawaiians served the United States in the War of 1812. The most prominent was the crown prince of the kingdom of Kauai, Prince George, who served aboard the "Guerrierre" prior to his discharge at the Boston Navy Yard on February 21, 1816.

Thus during the reign of Kamehameha the Great, Native Hawaiians had served the cause of freedom in the wars of independence in the Atlantic and the Pacific Oceans, in both North and South America, the only native people so engaged.

Other Hawaiians joined the whaling fleet and left their imprint in place names such as Cape Hawaii on Wrangel Island in the Arctic Ocean.

Some moved to the gold fields of California while others worked the lumber, fur trapping and other development of the American West and left place names such as Kanaka lake in Utah, Owyhee County, Idaho; Owyhee Mountains, Idaho;

A select group went abroad as Christian missionaries to Samoa, Micronesia, and to the Digger Indians in California, as well as to assist American Christian Missionaries in the Pacific Northwest

To make possible the far ranging activities of Hawaiians through the face of the earth, Hawaii instituted universal education. In the early 1820's, adults were required to attend classes to learn to read and write the Hawaiian language. The highest ranking chiefs learned to read and write first, and also in the process learned the English language.

The most dedicated was Keopuolani, the sacred queen and highest ranking personage of the Kingdom of Hawaii, who by her action served as a role model for everyone.

After adults were able to read and write, children were required to attend classes in schools maintained by the villages in which the children resided.

Within one generation the Kingdom of Hawaii became the only nation in the world family of nations in which virtually all of its people were able to read and write their national spoken language.

Although the equality of Native Hawaiians and foreigners was expressed in treaties and laws as drafted by foreigners, the effect of cultural distinctions was known to Native Hawaiians.

The most concerned was Keopuolani, the highest ranking and sacred Queen of the Kingdom of Hawaii, who at her deathbed on September 15, 1823, ordered Kamahameha II, the king, and her son, to "take care of these lands.... Exercise a tender care over the people."

The prophetic vision of Keopuolani foreseeing the price to be paid by the Native Hawaiian people in being freed from the constraints of the past and the benefits forthcoming in the future, unfolded over the passing years. As the presence and power of foreigners in the Hawaiian government increased, Native Hawaiians were alienated from their rights to land and related interests.

NARRATOR # 3

While the glory of international recognition and relations were in process the Native Hawaiian people were being decimated. It is estimated that up to one million Native Hawaiians were residing in Hawaii in 1778, but by 1888 only 41,000 natives remained.

The causes for the decline of the Native Hawaiian population included the effect of diseases such as venereal diseases introduced in 1778, typhus in 1804; influenza in 1826; mumps in 1839; measles in 1849; small pox in 1853, and 1881; cholera in 1895; bubonic plague in 1899 and a second flu epidemic in 1919.

Liquor caused many still births as well as premature deaths. Nahienana, the sacred daughter of the sacred queen Keopuolani died of alcoholism in 1836. Her child was still born as a direct result of alcoholism.

Introduction of goats and sheeps by the British Exploratory Squadron in 1778, and of cattle by the expedition under the command of Captain Vancouver in 1793 and 1794 to provide meat for Europeans caused major changes in areas that had developed without hoofed animals.

The heavy koa forests died as trampling exposed the roots of trees especially in the steep mountain slopes typical of Hawaiian lands.

As the native Hawaiian forest died, the native biota which subsisted in the forest died and with it many endemic species.

Direct destruction and obliteration of the native forest began with the onset of the sandalwood trade which began in 1790. Although until the death of Kamehameha the Great the harvesting of sandalwood was regulated, after the death of Kamehameha the Great greedy chiefs assumed control and ordered thousands of commoners into the forest in uncontrolled exploitation. An official of the Hudson Bay Company wrote: "The men were driven to the hills to every cleft in the rocks that contained a sapling of the sacred fuel, while through the consequent neglect of agriculture and fisheries, the women and children without the controlling power either of social decencies or domestic affections were left to snatch from each other, the strong from the weak, the weak from the helpless." In the ensuing famine, the weakened Native Hawaiians died.

VIDEO

AUDIO

NARRATOR # 4

The development of the sugar industry by foreigners led to complete change in the subsistence economy of Hawaii to industrial exploitative economy due to the inherent requirements of the sugar industry: 1. Secured large tracts of land; 2. Unlimited water to irrigate the sugar cane fields; 3. Cheap labor; and 4. Favorable tariff for export of sugar into the United States.

By 1845 the government gave notice that land will be sold to foreigners, partition of the lands of the kingdom will be made and that the government will be reorganized.

The common people of Lahaina reacted strongly against the actions to be taken by the government through petitions. Supporting petitions were submitted from Wailuku and Kailua-Kona.

The petitioners pleaded, do not give powers to foreigners, do not sell land to foreigners, train young chiefs for government service—not foreigners.

If foreigners take over, the common people of Kailua-Kona stated "you will see the Hawaiian people going from place to place in this world like flies."

John Young and John II replied for the government we will continue to do what we have done.

The common people replied, you are wrong and we will all suffer as a result of your actions to follow the advice of foreigners.

Government's reply

response to the government's
reply

The advice of foreigners to partition the lands of the kingdom was carried out by Jona Pili. At his deathbed, he wrote:

"I ... received from the King a ... duty ... of superintending the division of lands between the King and the chiefs at Haliimaile. When I undertook this duty, some of the chiefs said that they did not wish for me to divide the lands for them. I made reply to them that if they would not take my division, they must lose all their lands from Hawaii to Kauai."

The Great Mahele was in direct derogation of the vested interests of Native Hawaiians. Native Hawaiians view the land as a common resource to be managed for the betterment of all. The Great Mahele led to the dispossession of Native Hawaiians from their lands.

Of those who received the Mahele Awards, 2.2% were non-Hawaiians. Those who received Mahele Awards amounted to 0.3% of the Population.

When in 1850, the 99.7 % of the population were to have received the land they did not receive in 1848, they received but 0.7% of the lands, when they were to have received 33.3 %

In 1851, the government began its sale to the dispossessed people, the lands they were to have received. The sales price had to be paid in money most of the dispossessed people did not have.

In 1870 legal stealing of purchased and kuleana and mahele lands was enacted into law. Small land owners began to lose land not only by adverse possession but also by fraudulent purchases by use of liquor or outright theft by forging of deeds.

The worst fears of the petitioners of 1845 had begun to unfold "We are positive of the troubles that are sure to come to your government, to ourselves.... (Y)ou together have seen fit to surrender your throne to the care of the foreigners.... (Y)ou together with your chiefs have turned and followed the advice of the foreigners."

The loss of the Kingdom of Hawaii by Native Hawaiians to foreigners evolved through the educational process installed and manned by American Protestant Missionaries:

1. The educational system limited the academic attainment to high school level for all Native Hawaiians, including the native ali'i and high chiefs.

Missionaries and other foreigners educated their children in separate school systems, such as at Punahou College for missionaries or the Oahu Charity School for part Hawaiians.

In addition, missionaries and other foreigners continued the education of their children beyond high school in colleges such as at Yale, Harvard, Williams, and others.

Other missionaries and foreigners educated their children in their mother country.

The effect was retrogression of Native Hawaiian education and requisite skills compared to foreigners and dependency upon foreigners for services requiring advance education and training.

2. The educational system provided separate curriculum for men and women.

Only men were enrolled at Lahainaluna Seminary, the school of highest attainment in the kingdom, i.e. high school. Graduates were educated to be teachers, and low ranking government officials, clerks, and technicians.

Women were educated in many schools throughout the kingdom to be wives and mothers for domestic services with feminine interests.

By 1852, the take over process by foreigners had begun to unfold. Women were removed from the voting rolls under the constitution of 1852, and thereby cut the rolls of native Hawaiian voters by one half.

Subsequently, many Native Hawaiian male voters were removed from the

rolls under the Constitution of 1864 and 1887, by property qualification designed to favor foreigners. By 1887 foreigners were in control of the government of the Kingdom of Hawaii

Eight foot Iolani Palace wall

Proof came in 1889 when the cabinet "serving" Kalakaua, the king, under the "bayonet" Constitution of 1887, and being composed wholly of "foreigners" ordered and actually had the eight foot high masonry wall enclosing Iolani Palace and its grounds removed in open defiance of Kalakaua who did not want the eight foot high wall removed but wanted to keep it in place.

The existing iron fence standing atop a low two feet high masonry wall built to replace the eight foot wall stands as a monument against the Hawaiian people and their monarchy headed by their native alii.

Other measures taken by the "bayonet constitution" cabinet composed of "foreigners" was to stop payment and support of all young Hawaiians who had been selected to study in foreign countries. The only young Hawaiians not affected were those engaged in trades of direct benefit to the "foreigners"

Three years later, when Liliuokalani after her accession to the throne moved to replace the "bayonet Constitution of 1887", the foreigners moved to abrogate the monarchy.

U.S. Marines and sailors
land in Honolulu, 1893

On January 16, 1893, American Marines and sailors from the U.S.S. Boston landed in Honolulu Harbor and encamped beside the Government Building occupied by "foreigners" across King Street facing Iolani Palace in support of the foreigners.

The following day, on January 17, 1893, to prevent the loss of Hawaiian and American lives in war Liliuokalani ordered her troops to lay down their superior arms, and yielded to the authority of the United States (the United States Minister to Hawaii, John L. Stevens) "until such time as the Government of the United States shall, upon the facts presented to it, undo the action of its representatives and reinstate me in the authority which I claim as the constitutional sovereign of the Hawaiians" on January 17, 1893.

Payroll sheet of Royal Hawaiian Band

On February 1, 1893, royalists of the Royal Hawaiian Band refused bribes of up to 140% increase in pay in return for swearing allegiance to the Provisional Government

One year later, the Royalists of the Royal Hawaiian Band celebrated the anniversary and composed the song, Kaulana Na Pua.

Famous are the children of Hawaii
Ever loyal to the land
When the evil-hearted messenger comes
With his greedy document of extortion.

Kaulana nā pua o'o Hawai'i
Kūpa'a mahope i ka 'āina
Hiki mai ka 'elele o ka loko 'ino
Palapala 'ānunu me ka pākaha.

Although an American protectorate was established over Hawaii by Minister Stevens, and in the process the American flag was flown over the Government Building and Iolani Palace, it was short lived.

Within two months, the American flag was ordered lowered and American sailors and marines ordered back to their ships on March 31, 1893 by Colonel James H. Blount of Macon, Georgia who arrived as special commissioner to investigate the situation in Hawaii for President Cleveland.

President Cleveland also, immediately after his inauguration, withdrew the Treaty of Annexation on March 9, 1893, which had been submitted by past President Harrison.

Upon receipt of the investigation by Colonel Blount, President Cleveland reported to Congress the following:

NARRATOR # 5

...The lawful government of Hawaii was overthrown without the drawing of a sword or the firing of a shot by a process every step of which, it may safely be asserted, is directly traceable to and dependent for its success upon the agency of the United States acting through its diplomatic and naval representatives.

But for the notorious predilections of the United States Minister for Annexation, the Committee of Safety, which should be called the Committee for Annexation, would never have existed.

But for the landing of the United States forces upon false pretexts respecting the danger to life and property the committee would never have exposed themselves to the plans and penalties of treason by undertaking the subversion of the Queen's government.

But for the presence of the United States forces in the immediate vicinity and in position to afford all needed protection and support the committee would not have proclaimed the provisional government from the steps of the Government building.

And finally, but for the lawless occupation of Honolulu under the false pretexts by the United States forces, and but for Minister Stevens' recognition of the provisional government when the United States forces were its sole support and constituted its only military strength, the Queen and her Government would never have yielded to the provisional government, even for a time and for the sole purpose of submitting her case to the enlightened justice of the United States.

VIDEO

Lowering of Hawaiian flag at
Iolani Palace

AUDIO

President Cleveland then offered to cooperate with Congress "...in any legislative plan which may be devised for the solution of the problem before us which is consistent with American honor, integrity, and morality."

With the inauguration of President McKinley in March, 1897, negotiation for annexation was renewed and finalized on June 15, 1897. It was ratified by the Republic of Hawaii on September 10, 1898, and annexation approved by Joint Resolution of Congress and approved by President McKinley on July 7, 1898.

When Robert W. Wilcox arrived in Washington, D.C. to plead the cause of justice for Native Hawaiians in the new government being organized by the presidential commission, he was assured that Native Hawaiians will be treated fairly, in spite of the effort of the two of the five commissioners from Hawaii, President S. B. Dole and Judge W.F. Frear, not to do so.

To the horror of the "foreigners" who overthrew the monarchy in 1893 and had Hawaii annexed to the United States, the Organic Act for the Territory of Hawaii adopted in April 1900 provided for the first step consistent with American honor, integrity, and morality:

The Organic Act provided for forfeiture of all lands owned by a corporation over a 1000 acres. This was designed to abolish the sugar plantations and large ranches, which were back of the abrogation of the monarchy.

The second provision was to provide for universal suffrage so that Native Hawaiians became the dominant electorate, even though the delegation from Hawaii wanted to restrict suffrage so that the sugar planters and ranchers would remain in control.

Thus all elected offices of the Territory of Hawaii became controlled by Native Hawaiian Royalists, and the appointed offices, consisting of the governor and judges, remained in hands of the sugar planters and ranchers

Royal Mausoleum

Declaration of Independence

The leader of the Royalists, Robert W. Wilcox was elected as the delegate to Congress. Wilcox led the Royalists revolution of 1889 and 1895 and planned for another in 1899 except that favorable resolution had been achieved under the Organic Act of the Territory of Hawaii.

Congress showed its sympathy with the Native Hawaiians by withdrawing the Royal Mausoleum in Honolulu from any sale, lease or disposition under the Public Laws of the United States of America.

A few seconds after the House of Representatives of the First Legislature of the Territory of Hawaii was organized on February 21, 1901, Home Rule party Representative F. W. Beckley a descendant of Kamehameha, the royal twin who stands on the right side of the royal crest of the Kingdom of Hawaii to symbolize the royal twins status as guardian of the ali'i, moved for adoption of a Resolution to read the Declaration of Independence of the United States of America which read as follows:

"On the 12th day of August, 1898, the flag of the United States of America was hoisted over these Islands and the Constitution of the United States, the greatest charter of liberty the world has ever known, extended thus far across the Pacific. Since that memorable day the people of these Islands have assumed to the United States a position of filial obedience and respectful neutrality in regard to American political parties.

"In launching the newly erected Territory of Hawaii upon the sea of time, the Legislature is called upon to give body to the soul and spirit of American institutions by making such modifications in the laws as to render this Territory, in fact as well as in theory, an integral part of the great Union.

"Such being the case, I think it timely and useful to solemnly remind those present and the people throughout the Territory of the great principles lying at the foundation of the Constitution of the United States, the supreme law of the land, and which must ever be our guiding star in our legislative labors.

"There is a tendency in these days in certain circles to believe that individual and class interests should guide advancing humanity, and that the power of the State should be invoked to further purely mercenary motives.

"As a protest against such ideas unearthed from the time of the decline of the Roman Empire, and as the most appropriate manner to honor the greatest American on the eve of the anniversary of his birthday, to show the principles for which he so gallantly fought still live, I move that the Declaration of Independence be read aloud in both the English and Hawaiian languages and be spread upon the Journal."

The motion was carried, and the Declaration of Independence was read by the Clerk in English, and by the Interpreter in Hawaiian.

VIDEO

AUDIO

Hawaiian Homestead scene

In the Senate of the First Territorial Legislature on February 23, 1901, the Declaration of Independence resolution by Representative Beckley was introduced. A motion to prevent reading of the resolution and to have the resolution to be printed in the Journals of the Senate was defeated. The full Beckley resolution and the Declaration of Independence of the United States was read verbatim by Clerk of the Senate in English and by the interpreter in Hawaiian.

The Hawaiian Homes Commission Act, 1920 was enacted into law in 1921 with the expressed purpose to rehabilitate the Native Hawaiian people, but in fact it was an act to rehabilitate the sugar planters and ranchers who wish to continue to use the rich first class Hawaiian Home Lands. The Native Hawaiian homesteaders were left with the useless lands ranchers and sugar people did not want

In addition, the Hawaiian Homes act repealed the provision in the Organic Act providing for forfeiture of lands held by corporations greater than 1000 acres designed to destroy sugar planters and large ranchers.

With the enactment of the State of Hawaii Admission Act on March 18, 1959, Congress provided that "Now is the time to prove to all the world that self-determination applies in the United States just as it must apply wherever in the world human nature can follow its course."

To make possible the rebirth of the Native Hawaiian nation, Congress created two land trusts: The Hawaiian Homes Commission Act of about 200,000 acres was continued as Section 4 of the Admission Act.

A new and larger land trust encompassed the remainder of the lands ceded to the United States under Section 5(f) of the Admission Act. This trust is composed of about 1,300,000 acres. However, the United States still retains about 300,000 acres of the ceded lands. The total area of the State of Hawaii is 4,128,000 acres.

The State of Hawaii on its part failed to uphold its solemn compact with the United States to provide for the betterment of the conditions of Native Hawaiians.

When Native Hawaiians tried to petition the State to uphold the compact, State officials moved to suppress.

On September 4, 1978 51 persons were arrested at the Hilo Airport to demonstrate the failure of the State of Hawaii to pay for the use of Hawaiian Home Lands as an airport. All of the cases were eventually dropped.

On December 7, 1979, the State of Hawaii bulldozed the homes of Native Hawaiians on Sand Island in Honolulu Harbor, then arrested the residents for "obstructing government operations", while the residents sang "Hawaii Aloha". The state operation was managed by a Hawaiian deputy attorney general at the time of the arrest on January 23, 1980.

On June 3, 1986 officers of the Honolulu Police Department Tactical Operations Division officers arrested 12 Native Hawaiian men and women at the Waimanalo Hawaiian Home Lands and tore down the hale they had built. Steven Ohelo's arm was broken in the process. The woman in pain being away, is the niece of one of the Hawaiian Home Commissioners.

-18-

Hilo Airport National guard
confrontation

Sand Island bulldozer

Waimanalo Beach arrest

VIDEO

AUDIO

In addition, State officials and large land owners with the assistance of government officials undertook other suppressive actions, such as at Kalama Valley where Bishop Estate trustees, the largest private land owner in the State of Hawaii, evicted farmers to build suburban homes in 1970 to implement the policy of as expressed by the Bishop Estate land manager for the area, that Hawaiian life style should be outlawed!

These suppressive actions occurred notwithstanding the ruling of the Supreme Court of the State of Hawaii in the case of Ahuna versus Department of Hawaiian Home Lands that the Hawaiian Home Commissioners must adhere to the most exacting fiduciary standards in administering the Native Hawaiian rehabilitation program.

VIDEO

AUDIO

In the course and in response to these actions, organizing meeting of Native Hawaiians throughout the State of Hawaii coalesced in February 1980 within sight, smell and vivid memories of the crushed and burnt homes of the Sand Island community.

Federal officials also reacted. On December 8, 1980, the U.S. Secretary of the Interior called upon the Governor of the State of Hawaii to establish a Federal State Task Force on the two federal land trust for Native Hawaiians and called for input by the Native Hawaiian community.

From these developments emerged the Native Hawaiian Land Trust Task Force on May 30, 1981.

The first press release to publicize the convening of the Federal State Task Force by the Native Hawaiian Land Trust Task Force was suppressed by every daily newspapers on all the islands throughout Hawaii.

The information was finally publicized by purchasing ads in the two daily statewide newspapers, and carrying the message at workshops throughout the State supported only by people who believed in the work of the Native Hawaiian Land Trust Task Force.

When the Federal State Task Force concluded its proceedings, it failed to adequately address the basic concerns of the Native Hawaiian community.

It had now become clear, government officials will not fully provide for the betterment of the conditions of Native Hawaiians as set forth in the Admission Act.

Therefore, in act of self-determination in exercise of the inherent sovereignty of the Native Hawaiian people, continuation of the Native Hawaiian Nation has been made. This action provides the beginning of a solution to the problem the United States has been confronted with for its complicity in abrogating the monarchy of the Kingdom of Hawaii on January 17, 1893 "which is consistent with American honor, integrity and morality...."

The process involved:

1. A mass media educational tool to provide the social-cultural-political basis for the Native Hawaiian nation exemplified by this video entitled, "Continuation of the Native Hawaiian Nation."

2. A draft interim constitution for discussion and input throughout Hawaii.

3. Election of delegates from Native Hawaiian ahupuaas to the Native Hawaiian Constitutional Convention.

4. The convening of the Native Hawaiian Constitutional Convention for formal adoption of the Interim Native Hawaiian Constitution

5. Organizing the Native Hawaiian Government and installation of officials under the Interim Native Hawaiian Constitution.

6. The appointment of Kalokuokamaile II as successor to Kekaaniau (Elizabeth Kekaaniauokalani Kalaninuiohilaukapu Pratt), by said Kekaaniau. The said name of Kalokuokamaile II was bestowed by the said Kekaaniau.

The authority Of Kekaaniau to so appoint Kalokuokamaile II as Alii Nui was based upon her status as the successor to Liliuokalani as monarch in fact because Liliuokalani failed to name a successor who survived her and Kekaaniau. Liliuokalani and Kekaaniau represented the last two Native Alii eligible to be monarch by royal published proclamation. The eligible Native Alii represented the leading clans of Hawaii who formed a political alliance known as the Kingdom of Hawaii. Through the eligible Native Alii, each major clan had the possibility of providing a candidate who could become monarch of the Kingdom of Hawaii

7. The cultural-political accession and succession of Kekaaniau by Kalokuokamaile II was arranged by the high chiefs serving Kekaaniau:

a. Kalokuokamaile II was prevented from attending the funeral of Kekaaniau in conformance to ancient custom.

b. The high chiefs and others in the Kekaaniau funeral procession paid homage and saluted Kalokuokamaile II as the successor Alii Nui to Kekaaniau, as Kalokuokamaile II reviewed the procession from the cleared sidewalk in front of the Fort Street Catholic Cathedral School where she was a student, and which sidewalk served as her reviewing stand on December 1928.

8. Exercise of the authority of Alii Nui by Kalokuokamaile II:

a. Reform the government of the Native Hawaiian Nation to continue the Native Hawaiian Nation.

b. Unveil the portrait of Kekaaniau at Kawaiahao Church in 1985, as the last of the portraits of Native Alii of the Kingdom of Hawaii to be reposed within Kawaiahao Church, the church of the Native Alii of the Kingdom of Hawaii.

c. Leading by Kalokuokamaile II of the hookupu procession to honor Keopuolani, the highest ranking Native Alii of the Kingdom of Hawaii, at the Royal Tomb in Lahaina.

VIDEO

AUDIO

The accession and succession by Kalokuokamaile II represents the first time the line of alii who through the generations have protested and resisted the wrong being committed on the Native Hawaiian people, and were punished for so protesting and resisting, can now carry forward and implement the positive prophetic vision of Keopuolani.

Still is the Milo tree

Set apart in the calm

Yes, yes, I am the chiefess

I am the grandchild of Umi

Twofold, threefold, sealing the seepage

I am twisting and holding fast to Umi.

Mine is the Rising mist of the Dark Sea

Mine is the arch of the Rainbow

Mine is the Rock of Koelele

Mine is the Ray of the Sun

Mine is the Power of the Sun

I have knowledge from the North and the South

The East and the West

Secured in the Uplands, Secured in the sea, is my sign,

Know the kapu of this alii, a kapu unobtainable "ka poo hoo lewa i ka la

That is the status of the grandchild

Of Kupuapaikalaninui-Keoua

Grandfather of the sacred Keopuolani

Father of Kamehameha the first

From whom comes the chiefess whose name is

Kalokuokamaile the Second, e-o-e-o

Aia lulana i ka Milomilo

Ke kaawale la ahe malia

Ae, Ae, he Alii no wau

Moopuna au na U-U-Umi

Palua, Pakolu, pani ka nono

Ko'u owili paa i o Umi

N'ou ka Punohu i ke Kai Uli

N'ou ka Pio Anuenue

N'ou ka Pohaku Koelele

N'ou ke Kukuna o Ka La

N'ou ka Mana o Ka La

Ua ike ka Akau, ike ke hema

Ka Hikina me ka Komohana

Paa a Uka, paa o Kai, i ko'u hoailona

Ike oe i ke kapu one'i alii, i ke oe i loa ole, o Ka Poocholewa i ka la

Ke kulana ia la o ke Moopuna

A ke Kupuapaikalaninui-Keoua

Kupuna Kane o Ka Wahine Kapu Keopuolani

Makuakane o Kamehameha Ekahi

O ma'i ke Alii nona ka inoa o

Kalokuokamaile Elua e-o-e-o

The continuation of the Native Hawaiian nation ensures Native Hawaiians or:

1. The continuation and growth of their culture, to provide for the betterment of their conditions
2. The ability to assume the jurisdiction and control of all resources of the Native Hawaiians;
3. Providing that the land trusts will remain as a sacred trust, and;
4. Providing for the exercise of tender care of the Native Hawaiian people.

In the process Native Hawaiians continues to be the only people in the world family of nations which have dedicated itself to disarmament peace, and absolute faith in equity and justice in fulfillment of the prophetic vision of Keopuolani-- the only path for humanity!

Makalii

$E=mc^2$

Supporters of

"Continuation of the Native Hawaiian Nation."